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wherein he is at home—the description of the culture of the tribes among whom he has so long and so faithfully labored.

R. B. DIXON

To the American Indian. Mrs. LUCY THOMPSON. Eureka, California, 1916.

This volume of over two hundred pages on the Yurok of north-western California is written and published by a full-blooded Yurok woman. It is a valuable contribution to the world's knowledge of a specialized culture of which available descriptions are few.

In its exterior Mrs. Thompson's work shows roughnesses. The style is without polish, the proof-reading inexperienced. General background is lacking. Inadequacies of this nature are likely to establish a prompt prejudice against the value of the subject matter. Such prejudice the reviewer wants very much to dispel. He has not only worked with the Yurok but lived with them, and finds it a pleasure to attest the definite scientific value of Mrs. Thompson's pages. The accounts of house building, burial, several of the dances, wars and feuds, marriage customs, slavery, tobacco growing, to mention only a few of many points, contain much detail that is entirely new. A comparison with Goddard's "Life and Culture of the Hupa" establishes agreements on hundreds of points, very few discrepancies, and many elaborations by Mrs. Thompson. Yurok sounds are difficult to render in modern English spelling, yet with the aid of Waterman's recent "Yurok Geography" virtually all her proper names can be transformed into scientific orthography. Her accounts of the fish dam at Kepel and the deerskin dance which follows, and of the so-called Jumping dance at her native village of Pekwan, are particularly detailed. These are two of the greatest ceremonials of the whole culture area. Numberless allusions throughout the book bring out the high regard which the Yurok had for property and the importance in their lives of a caste system. That the latter had an ethical as well as an economic aspect is a fact that ethnologists in their search for concrete data are likely to underrate. It is fortunate that Mrs. Thompson is sprung from the aristocracy. A low-birth Yurok would have acknowledged the pervasive class distinctions in his conduct, but unduly toned them down in his descriptions.

At two points this work must be used with caution. The mythology has not the same value as the remaining material: it is blended with Christian elements. For instance, Wohpekumeu, the trickster culture-hero is presented as "God," Pulekukwerek, the monster-destroying hero,

as "Christ." Some of the minor tales are purely native. Second, the author appears to overrate the influence of the Tetl (Talth) of whom she is one and whom she portrays as a constituted "lodge" or secret society. The Tetl seem to have comprised the medicine man or priest who knew and recited the formula for one of the great dances, his assistant and prospective successor, one or two women with definite ancillary ritual functions, and more or less variably a few other individuals who helped in singing. There is undoubtedly in this body a most interesting germ of a secret society, but the author's implication that it was organized as such is probably misleading. However we know very little about the Tetl at Pekwan or elsewhere, and all her statements about them are therefore most welcome.

This book being as it were privately published, is likely not to reach libraries as extensively as it should, and once the edition has been disposed of to those with local interests it is likely to become very difficult for public institutions to secure. It can be obtained for \$1.50 from the author at 1557 Myrtle Avenue, Eureka, California. It is a volume that should be available in every library that pretends to a complete record of American ethnology.

A. L. KROEBER

Alsea Texts and Myths. LEO J. FRACHTENBERG. (Bureau of American Ethnology, Bulletin 67.) Washington, 1920.

In 1898 Boas initiated a movement to secure some record of the languages and cultures of the tribes of the Pacific coast before they should become extinct. Henry Villard, and subsequently his widow, financed the undertaking. Farrand began and Frachtenberg continued and completed the studies of the Alsea, which were carried on under the auspices of Columbia University and the Bureau of American Ethnology. The results were edited by the Bureau under Hodge and brought out under Fewkes. This record suggests that continuity of purpose and power of coöperation are perhaps more developed among anthropologists than their occasional conflicts of opinion lead them and fellow scientists to believe.

The collection contains 24 texts, two of them interlinear, the remainder literally translated, aggregating over 200 pages; 4 additional tales in English; an Alsea-English and an English-Alsea vocabulary; and a list of grammatical elements. This means that the language has been adequately and the mythology tolerably preserved; and ethnologic data are of course incidentally embodied. In an introduction